8: Ewers E,G-4,5 (1941-1951) 1971 NF6 Blackfoot NF6

5: Camp Life [ca. 1850]

131 IN THE MIDDLE of the nineteenth century, Blackfoot hunting bands roamed over a vast area nearly twice the size of New England, extending from the North Saskatchewan River southward to the headwaters of the Missouri and from the Bearpaw Mountains westward to the Rockies.

805 The Blackfoot Indians' year was divided into four seasons of unequal length. The longest period was the one spent in winter camp. Each band wintered separately. In late October or early November the band chief selected a winter campsite in a broad river valley sheltered from winds and snow by the high, natural walls of the valley itself. The valley floor afforded grass for the horses. The river itself offered clear, cold drinking water, and the cottonwood groves bordering the stream provided firewood. As colder weather arrived in late November or early December men and women cut out the underbrush and some of the trees and moved their lodges into the timber. The standing trees served as windbreak and snow fence. Unless food became scarce or the wild grass for the horses was exhausted they remained in this locality throughout the winter.

291 Blackfoot winter dress was designed for comfort rather than for beauty. It bore little resemblance to the elaborately decorated costume we usually have in mind when we think of Plains Indians. When out-of-doors, men and boys wore buffalo-hide caps with ear flaps, buffalo robes with the hair next to the body or Hudson's Bay blanket coats, and hair-lined mittens and mocca-

8: Ewers E,G-4,5 (1941-1951) 1971 NF6 Blackfoot NF6

sins. Women and girls wore the same kind of moccasins, mittens, and headgear. Trade blankets or buffalo robes covered their undecorated dresses.

The Indians obtained their drinking water from holes chopped in the river ice. At these water holes the horses were watered three times daily. The horses were left to rustle for their food by pawing away the snow to the grass below. Some men fed their best horses the inner bark of cottonwood, which the Indians considered "better than oats." Others employed this supplemental feed only when the snow was too deep for the horses to rustle their own food. In some winters deep snows combined with very cold weather killed off many horses. In spite of everything their owners could do for them, the animals froze to death.

Throughout the winter beaver bundle owners kept primitive calendars of notched sticks, one notch representing each day, by which they could predict the approach of spring. The band chief carefully examined the development of embryos taken from buffalo cows killed in late winter hunts. When he saw that the unborn calves were beginning to develop hair, he knew spring was near. Before the river ice broke up, the beaver men held their ceremonies. When geese were seen flying north, all knew it was time to leave their winter camp. This was usually in late March or early April. After five or more months in one location the people were restless. They were glad to roam the plains again.

March was a difficult month during which the buffalo began to drift away from the sheltered river valleys. Unless the bands packed and followed the buffalo, they would have to subsist on small game or go hungry. Each band went its separate way in pursuit of buffalo. Buffalo calves were born in spring, between the breakup of winter camp and the annual May storm, a sudden and in some years heavy fall of snow which melted and disappeared almost over night. The Indians killed calves for children's robes and soft skin sacks. The medicine pipe ceremony was performed after the first thunder was heard in spring, usually in April or May. Spring was also the season for making willow back-

8: Ewers E,G-4,5 (1941-1951) 1971 NF6 Blackfoot NF6

The bear knife became a coveted Blackfoot war medicine. It had a sharp double-edged iron blade. Bear jaws and feathers were bound to its wood or bone handle. There were more than a half-dozen bear knives among the three Blackfoot tribes. In 1847, the missionary Father Nicholas Point met a Frenchman who had lost all his horses in a fight with the Blackfeet. But he was proud to have captured "a bear knife, which is for the Indians what a floating flag is for civilized man."[3]

Only a very brave man dared to purchase a bear knife from its owner because the transfer ceremony was a dangerous ordeal. After they had purified themselves in a sweat lodge, the man who wished to acquire the bear knife and the owner entered the latter's lodge naked. A bed of thorns was in the lodge. The owner made a smudge of parsnip roots, donned a bearclaw necklace, sang his bear songs, and imitated a bear pawing the ground. Then he jumped upon the petitioner, pushed him on to the bed of thorns and painted him in the bear manner.

After that he said, "Now, I shall give you the bear knife. If you don't take it, I shall keep it. If you get hurt with it, don't blame me."

He crawled four times around the lodge interior growling like a bear. Then, holding the knife by the end of its sharp blade, he hurled it at the initiate. If the latter caught it, he became the new owner and the former owner congratulated him. "You gave your life for that knife. It will make you powerful."

The daddy of all Blackfoot medicine bundles was the beaver bundle. Indian traditions refer to the beaver bundle as the oldest type of medicine bundle. It was by far the largest. Owners of beaver bundles, known as beaver men or "those who have power over the waters," were the tribal calendar keepers. With sticks in their bundles they kept count of the passage of the months

[3] This origin legend was told me by Fish Wolf Robe, a Piegan, at the time I negotiated the purchase of a bear-painted lodge for the Museum of the Plains Indian.

[3] Nicholas Point, "A Journey on a Barge on the Missouri River from the Fort of the Blackfeet [Lewis] to that of the Assiniboin [Union], 1847," *Mid-America*, Vol. XIII, 247.

A [i.e., the origin legend of the bear painted lodges--Analyst]

714 778 714 778 796 425 778 778 805 115 126 539 778 532 187 342 773

8: Ewers E,G-4,5 (1941-1951) 1971 NF6 Blackfoot NF6

778 and they foretold the return of spring each year. These men and
[805] their bundles played important roles in calling the buffalo and in planting and harvesting sacred tobacco. The sun dance bundle is thought to have been derived from the beaver bundle.

There were several beaver bundles among the three Blackfoot
778 tribes. Several different legends account for their origin. Ac-
539 cording to one Blood Indian version, the beaver bundle orig-
773 inated in this way: Once a man and his wife camped alone by the shore of a lake. In their lodge were the skins of almost every kind of animal and bird, for the man was a very good hunter. One day, while he was away hunting, a beaver came out of the water and made love to his wife. The beaver continued to visit her daily. Then one day he persuaded her to go with him to his home in the water. When the woman's husband came home, she was gone. He searched the neighborhood for her until he found her tracks leading into the water. Then he gave up his search.

At the end of four days his wife came out of the water and returned to the lodge. In the course of time she gave birth to a beaver child. She told her husband of her affair with the beaver, but he did not harm her. He became very fond of the beaver child.

When the beaver learned of the man's kindness to the beaver child, he took pity upon the man and decided to give him some of his medicine power in exchange for the bird and animal skins in the man's lodge. One day, when the woman was getting water from the lake, the beaver met her and told her he wished to visit her husband. He requested that incense be burned in the lodge to purify it before his arrival and that her husband give him all the things he asked for in his songs.

When the beaver entered, the lodge was scented with burning incense. He and the husband smoked together. Then the beaver began to sing a song in which he asked for a particular bird skin. When the song was ended, the man rose and gave it to him. Then one by one the beaver sang his songs. Each time he asked for the skin of a certain bird or animal, until he had obtained

9: Ewers E,G-4,5 (1941-1951) 1955 NF6 Blackfoot NF6

third quarter of the 19th century. It also was the site of a winter trading post operated by Baker and Bro. of Fort Benton, licensed Indian traders in 1868–69 (Bradley, 1923, pp. 346–347).[a]

Bradley, on the basis of information furnished by Alexander Culbertson, stated that in earlier times (ca. 1833) the Piegan wintered on Sun and Teton Rivers and sometimes as far south as the Three Forks of the Missouri. At that time the Blood Indians wintered on the Marias or on Belly River, and the North Blackfoot on Belly and Bow Rivers (Bradley, MSS., Mont. Hist. Soc., book A, p. 179). There is no indication that the Piegan wintered as far south as the Three Forks after 1850.

When geese were seen flying north the Blackfoot knew it was time to leave their winter camps. Beaver bundle owners kept a sort of calendar on notched sticks, one notch representing each day, by means of which they could predict the day on which geese would be sighted in the spring. When the river ice broke up, and before leaving winter camp, the beaver ceremony was held. The approach of spring also was determined by the band chief through observation of the development of embryos taken from buffalo cows killed by hunters. When he noted that the unborn calves began to develop hair he knew spring was near and calves would soon drop. Breakup of the winter camp usually occurred in late March or early April, depending upon the severity of the winter. Thus the nomadic Blackfoot spent at least 5 months of the year in relatively fixed residences.

SPRING HUNTING AND COLLECTING SEASON

March was remembered by elderly Indians as a difficult month during which the buffalo began to drift eastward and northeastward away from the Indians' winter villages. The bands would be forced to subsist on smaller game or go hungry unless they packed and moved after the buffalo. Each band went its separate way in pursuit of buffalo. Buffalo calves generally were born in the period between the end of winter and the annual May storm. Numerous calves were killed for children's robes and soft skin bags. The medicine pipe ceremony, held on the occasion of the first thunder in spring, generally was observed in April or May. It was also the season for making willow back rests, construction and repair of riding gear, and fashioning of warm-weather clothing. During this season the

[a] In October, 1859, Snowden's detached party of Raynolds' Expedition saw a locality on the South Fork of Cheyenne River, S. Dak., in the Teton Dakota country which was much used by Indians for winter camps because of its natural advantages: "A bottom enclosed and protected by hills, filled with large cottonwood, and young groves that would furnish sustenance to almost any number of horses; good grass covers the bottom and neighboring hills" (Raynolds, 1868, pp. 158–159).

alternate periods of active and passive nomadism. Factors involved in determining these seasonal movements I have discussed in considerable detail elsewhere. (Ewers, 1955, pp. 123-129). They included the need for shelter in winter, the need to band together for protection in summer when enemy raiders were most active, the requirements of the ceremonial calendar (primarily the holding of the tribal sun dance in late summer), and the need for obtaining winter food supplies in fall. B G 221

Since the Blackfeet tribes and the Gros Ventre reckoned years in terms of winters, it may be well to begin with a brief description of their winter camps. It would have been suicidal for these Indians to have remained on the open plains in the treacherous winter season of intense cold, high winds, heavy snows and blizzards. In late October or early November each band sought the shelter of a river valley where they could pitch their lodges among the trees and obtain shelter from the elements. They preferred winter camp sites where high banks afforded protection from winds, and required locations which would provide not only good drinking water but sufficient wood for their campfires and grass to pasture their horses. Not all river valleys met these requirements. Generally, it was only the valleys of the larger tributaries that did. So long as the food supply held out and the necessary timber and grass were available the band could and often did remain in that location all winter. Although the bands generally wintered separately, many of them tended to select the same river valley, the individual bands strung out along the course of that B G [305] B G [132] B G 221 361

[p.43]

20: Hungry Wolf I-4,5 (no date) 1980
NF6 Blackfoot NF6
Blood

satisfied if their students learned a bit of the three *R*s and a bit of farming, Miss Wells wanted her young students to learn how to become ladies in the proper British style of the day. She taught them fancy ways of cooking, dressing, and wearing their hair. She got them into habits like dainty tea drinking, careful table setting, and wearing brooches to close up the fronts of their blouses. She taught them not only about agriculture but also about flower gardens and surrounding their homes with rows of bushes. They even picked up her British accent. These students became known as "Miss Wells's girls," and practically all of them became successful wives in charge of progressive farm households among the Blood people. Even in her old age my grandma likes nothing better than a brooch for a present, or tea and cookies for a snack.

THE OLDEST GRANDMOTHER AMONG MY PEOPLE

I have often heard that in the past there were more old people than today, and that it was more common for some to live past one hundred. I know that the child mortality rate was really high back then, and that men stood a good chance to get killed in war before they reached adulthood. But I suppose the natural foods that they ate and the rugged lifestyle they followed would have encouraged old age for those who survived the childhood ailments and the dangers of the war trail. However, my ancestors never kept very accurate records of their ages, and even today there are still a few old people who cannot say exactly how old they are.

One such old person is Rosie Davis, a lifelong friend of my grandmother, AnadaAki. My grandmother, in her early nineties, said that Rosie was quite a bit older than she, so she must have surpassed one hundred. But Rosie's own comment on her age was: "I don't know how old I am, because

796 Sometimes he will be sleeping without his clothes on, and he
778 will be surprised. We say, "He was awakened with a medicine pipe."

They had other ceremonies at the Sun Dance in those days, too. There were two or three beaver bundles, and sometimes
778 they were opened or transferred. My father had one of these,
793 once. His father was named Khi-soum—Sun—and he was the main beaver man among the Bloods. He and his wives knew all about the birds and animals that were in the bundle. There must have been hundreds of them, all skinned and tanned. Some had glass beads sewn in for eyes. Some had hair stuffed in their bodies to look real. Us kids were painted and blessed for some of these things. My grandfather Khi-soum was a real beaver man, just like a bishop. He knew all the many songs for the bundle, and he knew the legends and ceremonies.
793 Beaver men knew the weather and how the seasons change.
[821 They kept count of the days and passing moons with sticks
805 from their bundles. They were in charge of the Sun Dance, and
796 of the Holy Smoke Ceremonies that we still have during nights
778] in winters. They even had medicine pipes in their bundles. They were called beaver pipes, or water pipes, because that's where they were first given to the people.

825

JACKRABBIT: *Ahtsista*, the common name for all rabbits; it refers to the way the animal crouches down with its hind end.

SNOWSHOE RABBIT: *Mistaki-ahtsista*, or "mountain rabbit."

COTTONTAIL RABBIT: *Sik-ahtsista*, or "black rabbit."

(224)

PRAIRIE DOG: *Omachk-okatta*. The first part means "big"; the second refers to the way these animals were captured by children. A loop of sinew laid over the animal's hole snared it when it stuck its head out. The same name now also refers to gophers.

MARMOT: *Omachk-sikitsis-omachk-okatta*, meaning something like "big-toothed, big-snared."

MOUSE: *Kahnesskiena*, meaning something like "old face."

WOOD RAT: *Omachs-kahnesskiena*, or "big mouse."

SHREW: *Pokak-kaisksisi-kahnesskiena*, or "small, long-pointed-nosed mouse."

CHIPMUNK: *Miatsikaye*, or "striped back."

SQUIRREL: *Eekaiiseah*, referring to the animal's warning cry.

FLYING SQUIRREL: *Apastokxi-eekaiiseah*, or "white-faced squirrel."

BAT: *Motaienstami*, meaning something like "owner of many lodge poles." When a bat's wings are spread out, they look like lodge covers with many lodge poles, or small bones, underneath.

SEASONS AND STARS

905

The way in which our Old People kept track of the changing times was a reflection of their life in harmony with nature. They considered the year to be divided into two seasons—summer and winter. The year ended when summer was over, after the hunting and gathering of food supplies, sometimes around October or November. The new

year began with the trials of winter, and reached its peak with the Sun Dance celebration in midsummer. 805

The two seasons were further divided into moons, seven moons to each season. That is why the number seven is sacred in our ceremonies. The names for each of the moons varied, and sometimes the same name did not always mean the same moon to two different groups of People. Nevertheless, here is a list of the months as they are written on calendars and the corresponding names used by our Old People. [801]

OCTOBER—When Winter Starts; First Big Storm; When Leaves Fall Off.

NOVEMBER—When Winter Starts; When Geese Fly South; When Big Winds Blow.

DECEMBER—When Rivers Freeze; When Big Storm Comes and Is Followed by Quiet; and, more recently, Big Holy Day Moon, for Christmas.

JANUARY—When the Heavy Snows Fall; Helping To Eat (because the cold used to keep the People from hunting and forced them to share their food supplies); and, more recently, Kissing Holy Day Moon, for the white man's New Year's Day.

FEBRUARY—Eagle Moon; Unpredictable Moon; More Big Storms; Big Chinook; and Short Moon, because the moon only stays dark two nights.

MARCH—Geese Coming Back; Time for Sore Eyes (from snowblindness).

APRIL—Ice Breaking Up; Long-Time Rain.

MAY—Leaves Coming Out; Last Snow Storm (which often brings deep snows and used to cause a lot of buffalo to fall off the snow-covered cutbanks and die).

JUNE—Green Grass; Time of High Waters; Frog Moon.

JULY—Flower Moon; Thunder Moon.

AUGUST—Berry Moon; Moon of the Medicine Lodge.

[p. 195-A]

21: Hungry Wolf F-4,5 (ca. 1972) 1977
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SEPTEMBER—Chokecherry Moon; Long-Time Rain; Leaves Blown from Trees by Winds; End of Summer Moon. 905

As you can see from the list, there are twelve moons, each having several names. When our people came under the influence of the white man's calendar, the multiple names of the original fourteen moons probably were gradually redistributed among the twelve months. No one remembers the names of the original fourteen moons. [177]

There are four days between each "moon" when the moon does not show. Our Old People called this four-day period the "opening," as when a Medicine Pipe Bundle is opened inside the lodge before it is taken out for all to view. Some say that the moon then lasts for twenty-six days, and some say that it lasts for thirty, which may also be an adaptation to the modern calendar. Our Old People broke the moons down into nights, rather than days. The term "sleeps" was used to signify the passing of time, as in "we traveled three sleeps to get here." [821]

At night the question How is the last brother pointing? meant "What time is it?" This referred to the position of the seven stars (Ursa Major) which, according to legend, were originally seven brothers. [821]

Certain people, especially Beaver Men, kept track of the seasons and moons. They cut fourteen fresh buckskin strings at the beginning of the new year (winter) and kept these at the top of the sacred Bundle. Each evening, while making incense, a knot was tied in the buckskin string for that moon. The twenty-six or thirty knots were tied in sequence; the four "opening nights" knots were tied as a group a short distance away. The moon of each string could be further identified with special colorings or beads. Sometimes carved sticks were used instead of strings. More often, the sticks represented a whole month, a whole season, or even a whole year. Since the strings or sticks 905 211

were handled every night, the Keeper had no trouble remembering the meaning of each thing on them. 805 211

The Keepers of these calendars also remembered special events, such as the death of a relative or chief, a notable war raid, or a famine. These events were marked by a double knot tied in the string. The meaning of the double knot was recorded in the memory of the Keeper and his wife. Each full year was recorded in this way and designated by the title of the year's major event, rather than by a number. In my calendar, for instance, 1972 was the Year of the Piegan Sun Dance, since it had been the first one in many years. Such yearly records are commonly known as "winter counts."

BAD HEAD'S CALENDAR, OR WINTER COUNT

PakapOtokan, or Bad Head, was a wise man who was interested in the history of his People. Chief 805

Fourteen counting sticks from an ancient Beaver Bundle. They were used to count the seven moons during the two annual seasons—summer and winter.

of the Buffalo Followers band, he signed both the Lame Bull Treaty of 1855 and the 1877 Treaty Number Seven. His other name was Father of Many Children. He kept in his memory an ancient winter count for the Bloods. Hugh Dempsey (Flying Chief) of the Glenbow Foundation located three different written copies of this winter count and combined them in one of Glenbow's little *Occasional Papers*. This information about Bad Head comes from it. 805

Two of these versions of Bad Head's winter count were collected from unknown Bloods, one by Robert Wilson and the other by the Oblate Father Emile Legal. The third version was written in a school scribbler by someone who learned the records in 1906 from Owl Chief and Ermine Horse. Bad Head had recited the winter counts to each of them sometime earlier.

The years and their important events were recorded by Dempsey with the help of his father-in-law, Senator Gladstone. Year numbers refer to the traditional year, from summer to summer. 173

1810: "Cropped tails—when they came." This is said to refer to the crop-tailed horses ridden by the members of the Astoria Expedition who came near this country in the summer of 1811.

1811: "Crying Bear—when he was destroyed." A Blood warrior killed by the Crees.

1812: "Gambler—killed by Flathead Indian." The Flatheads used newly acquired guns to win several victories over the Blackfoot people during this time.

1813: "When many of us went to war." The Crows were heavily raided by Bloods that year.

1814: "Top Knot—when he was killed." One of the Bloods who didn't make it back from the Crows.

1815: "Mad Child—when he was destroyed." He was killed when the Crees attacked a camp of twenty Blood and Sarsi lodges near the Belly Buttes.

[p. 196-B]

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The Theft of the Sacred Otter Bow-Case

Anxiously we waited for the camp to quiet down. But presently, in the center of the great camp circle, a fire began to glow, then another and another until four of them were brightly blazing. And in the light of them, to the throbbing of many drums and fierce singing, men began to dance while, apparently, the whole tribe looked on. Well, that would soon end we thought. But it didn't. It went on and on. Was it that the Cutthroats had, like us, a number of secret, warrior societies, and had chosen this night to dance, each of them in turn? Anxiously we watched our clock, the Seven Persons (Ursa Major). Slowly they turned, telling us of the passing of the night, at last of the nearing of the new day, and still the drumming, singing, dancing of the warriors continued. Reluctantly we stole up into a patch of cherry brush at the rim of the plain, there to wait for another night to do our work. But first we drank and drank at the river and ate of the dry, crisp roasted meat that we carried for just such an emergency.

Came morning, and with my telescope I sought to find the buffalo-painted lodge in the big camp a half-mile away. I soon located it in the north side of the circle of them—a big, black painting of a buffalo plainly in sight on the south side of a big, new, white lodge of buffalo leather. I could even make out the red life line running from its mouth back to a red-painted heart in its body. By turns during the day we kept watch upon the lodge with the telescope, and so saw Bull-Turns-Around, himself, coming and going from it. Tall, very tall, he was, and of heavy build. Looking at him, Mad Wolf prayed: "Oh, Sun, help us. Help us that, this coming night, we put an end to him, that stealer of my sacred bow-case."

It was a long, hot, and anxious day that we passed up in that patch of cherry brush. Mad Wolf, at times, fearful that Fox Head and his followers were to cause us trouble, tried to dispel our gloom by saying: "Now why so poor faced? Take courage, all of you. I know that we shall recover my sacred otter bow-case this very night and with it homeward go."

It was near midnight when we descended the slope, came to a stand close north of the sleeping camp, and Mad Wolf gave us last instructions: "Little Plume, Bird Chief, you two will go with me.

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alone: I shall soon go back, do my utmost to kill my enemy and get my girl." 727

"No. You must do as your uncle said, "I began, but he cut me off: "*Ha!* Wait and wait, and in the meantime that Long Elk somehow takes my girl? No! And, Rising Wolf, this that I have told you is for yourself, alone."

I put a finger to my lips.

Our trade at the fort ended, with plentiful supplies of powder and balls, tobacco, and other goods, we moved northwest to Two Medicine Lodges River to summer hunt. One morning soon after we arrived there young Three Bears was missing, as I was appraised by the loud talk of his uncles and the crying of his aunts. No horse was missing; he had left on foot, so it would be useless to try to find him, bring him back, Black Eagle said. Nightly one of his aunts [805] added a stick to the little pile of them that marked the days of his [211] absence, and when they numbered thirty he was believed to be dead. Then a few days later, riding a big, strong horse and leading another equally good one, he quietly returned. Aunts cried over him, uncles hugged him, and could hardly wait until he had been fed to hear him tell what he had done. His tale to them was short; only that he had taken Long Elk's two buffalo horses, tied before his lodge, but had failed to get at his enemy, as he had been discovered in the camp and had escaped from some who pursued him only because the night was rainy and dark. But, a little later, his tale to me was much more than that.

"Well, Rising Wolf, my heart is low, very low," he began. "Night after night as I traveled south, I thought only of what would be best for me to do in the Crow camp. Should I, this time, try only to kill my enemy, and later try to get my girl, or should I try first to take her and later go again to try to kill him? I thought that the Crows would be somewhere up Bighorn River, but upon crossing Elk River I found the fresh trail of them, followed it, and sighted their camp just below Beaverhead Island. It was then that, at last, I decided just what I would do: I would take Long Elk's buffalo horses that always, of nights, he kept tied before his lodge, and lead them to the edge of the timber, tie them, and go back for the girl. Should I get her

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ventures with animals, and had the Crow chief tell of his experiences. But it was plain to see that they, too, were very tired of it.

At last Calf Looking went outside and, returning, said: "The Seven Persons have turned around to their middle-of-the-night position. I know that you Crows are tired. So this I propose. My women and I will move to Sun Weasel's lodge so then you many Crows can all lie down here and comfortably sleep. We will early return to feast you, smoke with you before you leave to go on across the great Backbone."

Signed the Crow chief to that: "That you say is good. You are generous. When morning comes, we will be glad to eat and smoke with you before we leave."

"Then we go," signed Calf Looking and told his women to gather and take out their buffalo robes and blankets. With that we Pikunis all moved out, stood before Sun Weasel's lodge, undecided about what to do. Said White Wolf: "Perhaps we should have our women and children take to the timber, travel up it as far as they can go, and we men remain here to do the best we can when the Crows attack."

Said my father: "No, that will not do. The Crows are watching us. Were the women and children to sneak out into the timber, they would attack us at once. They want to rest as long as they can. Without doubt they have decided to attack us when day comes and they can see to shoot straight. So I propose that you all go to your own lodges, let your fires die down, give the Crows to think that we do not suspect anything. Nor will they kill us if our messenger brings Big Lake and his fighters here before day comes. For that, pray, all of you. Pray hard."

He finished, and one of Calf Looking's women began to cry, calling out, "Oh, no! Do not keep us here. Let us women and children go to the timber . . . ."

Calf Looking put a hand over her mouth, kept it there, told her to be still, then said to my father: "Bear Chief, wise you are. We will do as you say. So now, friends, all of you to your lodges. Keep your women and children quiet and yourselves be constantly ready for whatever is to happen."

A, [i.e., Ursa Major--Analyst]

721 With that the men went to their lodges, my father and I with Calf Looking and his women into Sun Weasel's lodge. At once the women began to tell of their fears; the children, to whimper. Sun Weasel scolded them, made them be quiet. He, my father, Calf Looking, [805] and I sat closely side by side before the dying fire. Occasionally those [821] three whispered to one another, one and the other of them rising and going slightly to pull aside the door curtain and look up at the Seven Persons as they turned with the passing of the night. Never can I forget the fear I felt that night.

At last my father whispered to us: "Day is now not far off. Be ready. Be brave, all of you, for whatever we have to face."

Not long after that we heard, somewhere to the south of us, the faint boom of a gun. Hissed my father: "They come, Big Lake and his brave ones. But why, oh why, did they shoot?"

Even as he spoke we could hear faintly the thudding of many feet, and then from the doorway he said: "Going, the Crows. Running. Going down into the timber."

"Yes. And are going to find a good spot to make a strong fight against us," said Sun Weasel.

At that we followed him outside and just in time to see the last of the Crows running down into the timber bordering the river. "They heard it, that gun," said my father.

From all the lodges came the women, children, and the men to join us. All excitedly talking, all hopeful, almost sure that we were to live. Then soon we heard the thunder of many hooves. It grew louder, still louder. And then we were running to meet Big Lake and his braves, more than two hundred of them, as they came riding swiftly into camp.

My father was shouting: "Big Lake! Big Lake! Hear me! Hear me!"

And when the big crowd of them came to a stand, Big Lake shouted: "You calling me. Who are you?"

[55] And then my father, for once speaking his own name, so excited was he: "It is I, your friend, Bear Chief. The Crows heard your gun and have gone. Why, oh, why did you shoot?"

A.[i.e. Ursa Major--Analyst]

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726 Knot") chasing a woman. He overtook her, pulled her from her
727 horse, got down off his horse, and signed to her: "You are now my
[583] woman. Do not ever try to leave me. If you do I will kill you." Oh,
[201] but she was beautiful, that woman, of perhaps thirty winters. Surprisingly, she signed to *Ikinaiyi:* "I hated my Crow man. He stole me from my people. Do not worry. I will never try to leave you.' "

000 "*Apikuni,* friend," continued Big Brave, "you well knew her, she whom we named Crow Woman."

"Yes, well I knew her. She and her close friend, Earth Woman, were my almost-mothers," I sadly answered.

Then he went on:

727 Well, our chase and killing of the enemy ended, and the valley
[805] was strewn with their belongings; lodges and lodgepoles, lodge fur-
[211] nishings, buffalo robes and furs, clothing, parfleches of food. Came from our camp the women to gather up all these valuable things, and how they did sing and chatter and quarrel as they were doing it. Came, too, our old men, and several of them cut a large number of short willow sticks and began counting the enemy dead. They painted red the end of a stick for every body that they came to, and when they had finished, counted the sticks.

"*Ha!* My brave children, in all you have killed 363 of the enemy," one of them shouted to us and began singing, and we all sang with him. Oh, what a happy, happy day that was for us all.

000 My old friend ended his tale and signed to me to fill a pipe.

And now about Crow Woman, as the Pikunis named her. After Kipp's Mandan mother, Earth Woman, secured her release from her captor,[5] she was a member of the Kipp family until she died in 1906.

113 [5] For the full story of Crow Woman, see Chapter 2 of this volume. In this earlier
551 chapter, Crow Woman was captured by Spotted Elk; here, he is Top Knot; in Schultz's *My Life As an Indian,* p. 77, the Blood who captured and married her is named Deaf Man; but in his *Bird Woman* (Houghton Mifflin Company, 1918), p. 4, the captor is called Lone Otter. The discrepancies are more apparent than real, owing to the different names held by one and the same Indian at different times in his career.

with meat,' I answered, and tearfully, with never another word to me, they set about their work.

"I did not ask a sacred-pipe man to give me a going-away sweat-lodge bath. No use of that. Time and time again they had done it for me, and always had Sun and his Above Ones failed to heed their fervent prayers for my success against the enemy.

"Night came. Silently my wives watched me sling on my war sack and my shield, take up my gun, and leave them. We were camped, our whole tribe of Pikuni Blackfeet, where Bear (Marias) River joins Big (Missouri) River. Taking up onto the plain, I traveled on eastward, heading the long, deep, and timbered coulees running down into Big River. Old Woman (Night Red Light) came up big and round. The Seven Persons (constellation Ursa Major) were brightly shining and turning in the northern sky, marking the passing of the night.

"Well, one did not need to pray to them for help, I thought. Different from Sun and the other Above Ones, there they were, always helpful when not cloud hidden, plainly telling how long it was since night had come and how far off was the coming of a new day. I was feeling so sad that I had to force myself to walk. What was the trouble with me, what had I done that the Above Ones had failed to hear my prayers to them for success against the enemy, for success in all my activities? They heeded the prayers and the offerings of other men, helped them to be successful in their raids upon our enemies, to become rich from their takings of enemy horses. In all I had been upon eleven raids against the Crows, Cutthroats, Parted Hairs (Sioux), and other enemies, and never yet had I taken an enemy scalp, or even an enemy horse. No wonder that our warriors and hunters shunned me, that my wives lived with me only because they had to. Well, upon this, my twelfth war trail, I would make a successful raid upon the enemy, or die trying, I said to myself, and with that went on more forcefully.

"Herds of buffalo, bands of antelope fled as I approached them. Wolves and coyotes howled and shrilly yelped. A kit fox began following me and I was pleased, thinking it might be a sign of coming

787 777 825 721 154 good luck. I turned about and stopped. It stopped, sat on its haunches, and I spoke to it. '*Sinopah*,' I said, 'you, your whole kind are wise. When you are hungry you never fail to catch and kill food, birds and the various small animals; and you all are runners so swift that you always escape from your many enemies who try to kill you. *Sinopah*, pity me. Ask your far-back ancestors' shadows (spirits, souls), they who lived in that long-ago time when all of the various animals and men spoke together, to pity me, help me to be successful in my undertakings. Keep on following me, *Sinopah*, and I will do something for you. I shall presently kill an animal of some kind, and you shall have all that you can eat of it.'

"With that I went on, and seeing that *Sinopah* still followed me I was more than ever pleased. He is going to help me, give me of his power, I thought.

721 154 787 777 [805] [82] "I felt stronger, walked faster, on and on along the rim of the plain, often looking up at the Seven Persons[A] constantly turning in the northern sky. At last they gave me to know that the new day was near. The eastern sky began to whiten, then to redden. *Sinopah* was still following me. Oh, what a good-luck sign. *Haiya!* Just as Sun was coming up I heard a sudden tearing sound like that of a dead, loose-barked tree in fierce wind, and looking back, I saw a big eagle swoop down upon *Sinopah* and with one claw in the back of his neck, the other in his loin, rise and fly off with him, *Sinopah* shrilly crying. *Haiya! Haiya!* Even he, his kind, wise and swift though they were, had enemies still more wise and swift, big birds that seized and carried them off for food for their young. Gone my hope for help from *Sinopah*. Sad, feeling weak, I turned off the plain, sped down the long slope to Big River, and drank thirstily of its muddy water.

721 154 "I was hungry. My pemmican was for a time when I would be close to an enemy camp. Some whitetail deer came to the shore to drink. Should I shoot one, enemies somewhere about might hear the boom of my gun and come searching for me. But I must take that risk. I killed a yearling doe, built a fire, broiled and ate my fill of its meat, broiled more, enough to last several days, then crept into thick brush and slept until night came again.

"Again I took up onto the plain and traveled eastward, heading

A. [i.e., Ursa Major--Analyst]

These numeral verbs often take the durative prefix **a i -** (in certain cases **á u -**), after which initial *n* and *k* disappear, e.g. **áiànisoyimiau an., áiànisoiau in.** *there are eight*; **áiitsíkoputsiau an., áiitsíkoputoiau in.** *there are eleven*; **áiíkòputsiau an., áiíkòputoiau in.** *there are thirteen*; **áipiau an., áipôiau in.** *there are ten*. For **nat-** (**natok-**) *two* after **a i -** its equivalent **-ist-** (**-istok-**) is substituted (**aist- = a i - + -ist-**; **aistok- = a i - + -istok-**), e.g. **áistsíkoputsiau an., áistsíkoputoiau in.** *there are twelve*.

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§ 61. Numeral verbs for counting days and nights.

There is a special series of numeral verbs for counting days and nights, characterized by the suffix **- n i -**. In most of them we find the durative prefix **a i -**.

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1	**áitokskauniu**	18	**ánisekoputoniu**
2	**áistokiauniu**	19	**áipixksekoputoniu**
3	**áiokskauniu**	20	**áistsipponiu**
4	**áisoniu**	21	**nátsippo-áitsíkoputoniu**
5	**áisitoniu**	22	**nátsippo-áistsíkoputoniu**
6	**áuniu**	23	**nátsippo-áiíkoputoniu**
7	**áuχkitsíkiuniu**	24	**áistsippo-áisekoputoniu**
8	**ánisoniu**	25	**áistsippo-áisitsekoputoniu**
9	**áipixksoniu**	30	**áiipponiu**
10	**áiponiu**	40	**áisipponiu**
11	**áitsíkoputoniu**	50	**áisitsipponiu**
12	**áistsíkoputoniu**	60	**náiipponiu**
13	**áiíkoputoniu**	70	**ixkitsikipponiu**
14	**áisekoputoniu**	80	**nánisipponiu**
15	**áisitsekoputoniu**	90	**pixksipponiu**
16	**áíkoputoniu**	100	**kepipponiu**
17	**áuχkitsíkekoputoniu**		

§ 62. Numeral verbs for counting years.

Age is expressed by another series of numeral verbs. These are compounds of the noun **stûyi** *winter* with numeral prefixes, most times preceded by the durative prefix **a i -** (**a u -**), and have **- m i** as derivative suffix. They answer the question, how many years old a person is. The same verbs will also serve other purposes than to indicate age, and are, e.g., used, when one states about somebody that he has lived in certain conditions during so-and-so many years. Here is an example of the latter use:

Áksipummôaiau, Kakuiks ánniksaie otsipûmmokoàiau; ixpisôstuyimiauaie, noχkitsippumoyiau uskâuaiks *they would be initiated, the Doves were the ones that initiated them; they were four years with it* (i.e. *members of that society*), *then they initiated their younger brothers.*

193 I shall give a list of them in the form with a i- (a u-), just as they
805 are used to indicate age.

1	áiitstuyìmiu	18	áuànisekoputostuyìmiu
2	áistokistuyìmiu	19	áipixksekoputostuyìmiu
3	áiokskastuyìmiu	20	áistsippostuyìmiu
4	áisostuyìmiu	21	áistsippostuyìmiu áiitsíkoputoiau
5	áisitostuyìmiu	22	áistsippostuyìmiu áistsíkoputoiau
6	áuaistuyìmiu	23	áistsippostuyìmiu áiikoputoiau
7	áukitsíkistuyìmiu	24	áistsippostuyìmiu áisekoputoiau
8	áuànisostuyìmiu	25	áistsippostuyìmiu áisitsekoputoiau
9	áipixksostuyìmiu	30	áiippostuyìmiu
10	áiippostuyìmiu	40	áisippostuyìmiu
11	áitsíkoputostuyìmiu	50	áisitsippostuyìmiu
12	áistsíkoputostuyìmiu	60	áiippostuyìmiu
13	áiikoputostuyìmiu	70	áuχkitsíkippostuyìmiu
14	áisekoputostuyìmiu	80	áuànisippostuyìmiu
15	áisitsekoputostuyìmiu	90	áipixksippostuyìmiu
16	áiaíkoputostuyìmiu	100	áikepippostuyìmiu
17	áukitsíkèkoputostuyìmiu		

§ 63. Numeral verbs expressing price.

193 There is also a group of numeral verbs, with different endings for the
802 animate and the inanimate, answering the question tsanitsíxtsáuats (an.), tsanitsóχtoχpats (in.) *how much does he, respectively does it, cost.* Nowadays they often have the noun sopóks *dollar* incorporated, but the shorter forms, immediately derived from the numeral stems, are still used. Of the same kind are the verbs akáixtsau (an.) akáχtoχp (in.) *is dear* (*costs much*), and unnátstsau (an.), unnátstoχp, unnátoχtoχp (in.) *is cheap* (*costs little*). The reader will be aware, that the verbs expressing price have the endings of the indefinite passive (§ 73).A

	Animate.	Inanimate.
1	nitsópoksixtsau	nitsópoksòχtoχp
2	nátokixtsau, nátokisopoksixtsau	nátokioχtoχp, nátokisopoksòχtoχp
3	niuókskaixtsau, niuokskaisopoksixtsau	niuókskòχtoχp, niuókskaisopoksòχtoχp
4	nisóixtsau, nisóisopoksixtsau	nisóχtoχp, nisóisopoksòχtoχp
5	nisitóixtsau, nisitóisopoksixtsau	nisitóχtoχp, nisitóisopoksòχtoχp
6	náixtsau, náisopoksixtsau	náuχtoχp, náisopoksòχtoχp
7	ixkitsíkixtsau, ixkitsíkesopoksixtsau	ixkitsíkyoχtoχp, ixkitsíkesopoksòχtoχp
8	nánisoixtsau, nánisesopoksixtsau	nánisoχtoχp, nánisesopoksòχtoχp

A. [See Category 193, pp. 137-140--Analyst]

54: Lancaster F-3(1958-1966)1966 NF6 Blackfoot NF6
Piegan
Montana

me with the matter-of-fact statement that he not only had seen 648
Sitting Bull but had been with a hunting party that had once captured him. The Chief has a rather low opinion of Sitting Bull (an understandable attitude toward one's enemies) but I believe every word of the story he told me because (1) the Chief does not lie, ever, and (2) historical fact bears out every detail of the narrative. Historical record places Sitting Bull at just about the time and place the Chief encountered him, and even such minor details as the kind of horse that Sitting Bull was riding (a sorrel) are given credence by history (Sitting Bull owned a large sorrel horse, and it is also generally believed that Custer's horse, also a sorrel, was captured uninjured by the Sioux after the Battle of the Little Big Horn). Further, the Sioux were especially antagonistic toward the Blackfoots at this time because the Blackfoots had refused to join with the Sioux in an all-out effort to drive the Whites out of Montana.

Actually, Sitting Bull was no great shakes as an Indian leader, but he was much publicised and since I, like everyone else, have been bombarded since childhood with propaganda about the famous Sioux, I was quite thrilled by the Chief's tale. (Sitting Bull's fame derived primarily from his world-wide travels with Buffalo Bill Cody's Wild West Show, during which time Sitting Bull peddled enough "authentic souvenirs" of the Custer Massacre to equip the United States Marines.)

THE TIME THE PIEGANS CAPTURED SITTING BULL

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It is too bad that I do not remember exactly when this happened. That is where the White Man has an advantage over the Indian; the White Man writes down the time that something happens, so he is always able to remember when it took place. We Indians didn't write things down, and usually we remember the exact time of their occurrence only because they happened the same year as something else that the White Man wrote down in his books: a big battle, a treaty, or perhaps a hard winter with much sickness.

All I know is that what I am going to tell you about now 648
happened sometime during the middle 1870's [it must have been during the spring of the year 1877]. I know this because I was a young warrior then, just in my teens, and since I am 105 years old now you must realize that this happened a long time ago.